

On returning from Peking the mission marched by land that portion of the journey between Tshan-taik and Tsein-shuon, which they had before gone by water.

Date.	Names of places.	Taings.	Remarks.
17th April, .. 1824.	Left city of <i>Tshan-taik-fú</i> , and stopped at the eight villages of <i>Thuon-tauk-shán</i> ,	7	
18th.	Village of <i>Shen-kyá-yi</i> ,	7	
19th.	Village of <i>Tseng-teng-yi</i> ,	6	
20th.	Village of <i>Kaik-teng-yi</i> ,	7	
21st.	Village of <i>Má-teng-yi</i> ,	7	
22nd.	City of <i>Shyeng-tsó-fú</i> ,	7	
23rd.	Village of <i>Tshuon-khyt-yi</i> , where the mission stopped two days,	9	
26th.	Village of <i>Tshan-tán-yi</i> ,	7	
27th.	Village of <i>Haik-yuón-yi</i> ,	9	
28th.	Village of <i>Koún-byeng-nhéng</i> ,	6	
29th.	City of <i>Yuón-tso-fú</i> ,	6	
30th.	Village of <i>Pyun-yue</i> ,	6	
1st May, ..	City of <i>Kuón-chow</i> ,	6	
2nd.	Outside of a village in the jurisdiction of <i>Sheng-yít-kue</i> ,	6	
3rd. ...	Village of <i>Tsheng-khye-hien</i> ,	5	
4th.	City of <i>Tsein-shuon-fú</i> ,	6	
	Travelled in 16 days,	107	Burmese Taings.

[To be continued.]

II.—*Note on the Facsimiles of Inscriptions from Sanchí near Bhilsa, taken for the Society by Captain ED. SMITH, Engineers; and on the drawings of the Buddhist monument presented by Captain W. MURRAY, at the meeting of the 7th June. By JAMES PRINSEP, Sec. As. Soc.*

All that I expressed a hope to see accomplished, when publishing my former note* on the Bauddha monument of *Sanchí*, has at length been done, and done in a most complete and satisfactory manner. We have before the Society a revision of the inscription with which we were but tantalized by Mr. HODGSON's native transcript:—a collection of the other scattered inscriptions alluded to by Captain FELL;—and pictorial illustrations of the monument itself and of its highly curious architectural details. Let us now take a hasty glance at the results, and see whether they have justified the earnestness of my appeal, and the punctuality, care and talent in responding to it displayed by Captains E. SMITH and W. MURRAY.

The chief inscription is restored by Captain SMITH's facsimiles so perfectly that every word can be read except where the stone is ac-

* Journal Asiatic Society, vol. III. p. 488.

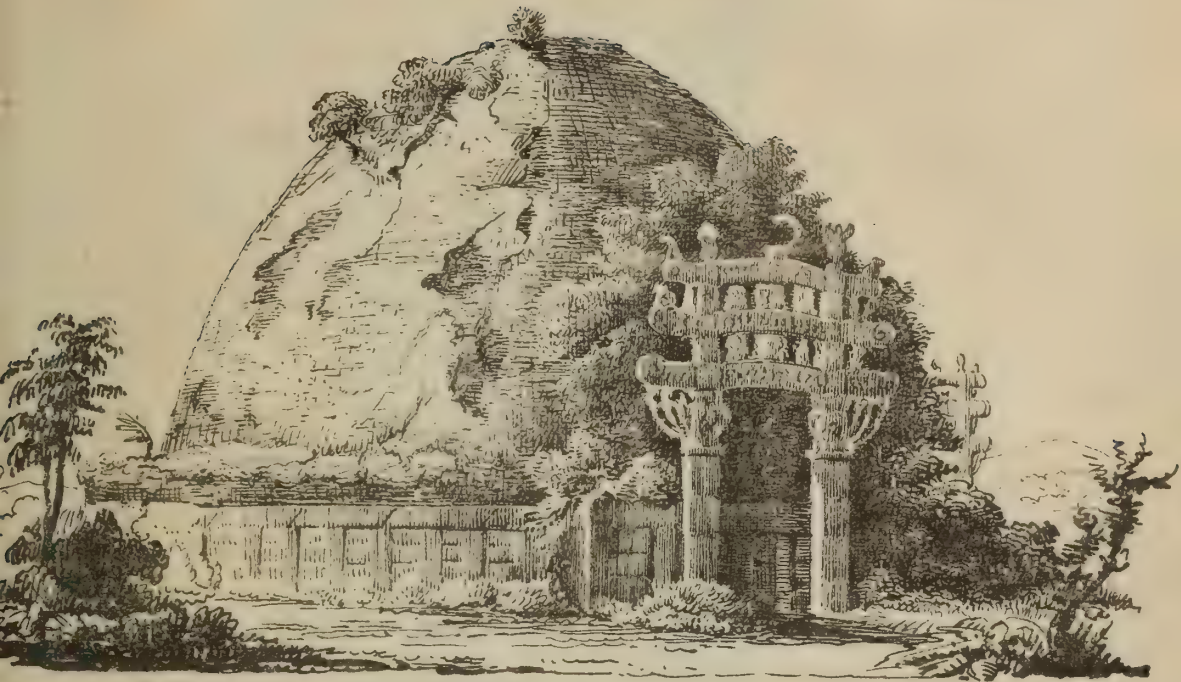
tually cut away. It contains, as will be seen presently, and as M. JACQUET was able to guess with infinite trouble from the former transcript, an allusion to Maharāja CHANDRA-GUPTA, with the advantage wanting in other inscriptions of this great prince, of a legible date. Moreover, it contains the name of the current coin of the period, and leads to very curious conclusions in regard to the source of the money of India at that time. A second inscription somewhat similar to the first, which had escaped Mr. HODGSON, has been brought to light: and in addition to these a number of minor inscriptions in the ancient lát character.

These apparently trivial fragments of rude writing have led to even more important results than the others. They have instructed us in the alphabet and the language of those ancient pillars and rock-inscriptions which have been the wonder of the learned since the days of Sir WILLIAM JONES, and I am already nearly prepared to render to the Society an account of the writing on Sultán FÍROZ'S lát at *Delhi**, with no little satisfaction that, as I was the first to analyze those unknown symbols and shew their accordance with the system of the Sanscrit alphabets in the application of the vowel-marks, and in other points, so I should be now rewarded with the completion of a discovery I then despaired of accomplishing for want of a competent knowledge of the Sanscrit language†.

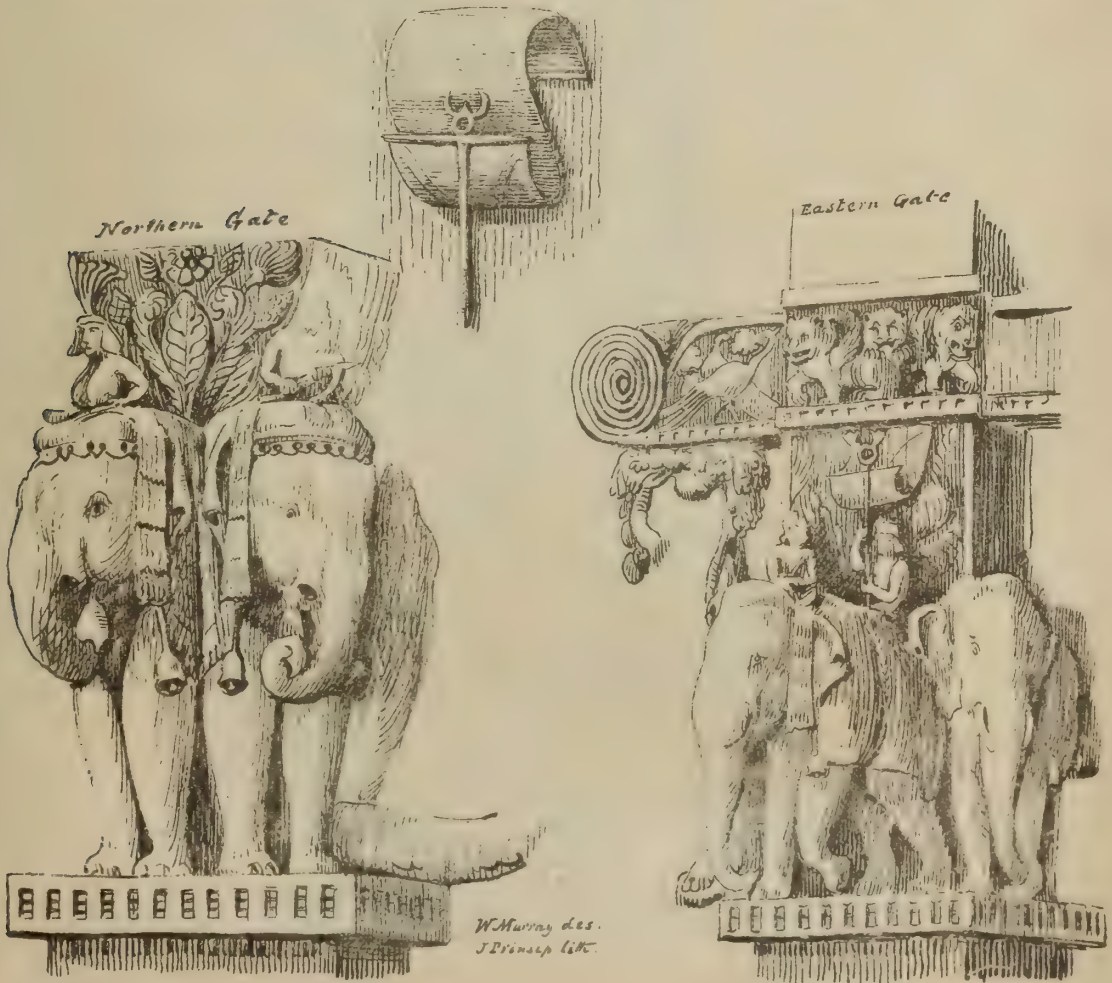
As to Captain MURRAY'S beautiful drawings, I only regret that it is impossible to do them justice in *Calcutta*. I have merely attempted in the accompanying lithographic Plates XXVIII. and XXIX. to give a reduced sketch, shewing the general outline of the building (of which a rough plan was published with my former note), and the peculiar form of the gateways, on one of which both the inscriptions were found. Of them Captain MURRAY writes: "The form of the gateways is, as far as I know, perfectly unique, and however it may outrage all the canons of architectural proportion, there is an according propriety in it perfectly in keeping with the severe simplicity of the boundary palisades and the massive grandeur of the lonely and mysterious mound; and its lightness is so combined with solidity and durability that it is with a mixture of awe, and reverence, and admiration you contemplate this unknown work of forgotten times."

A native drawing of one of the sculptured compartments of the gates was made public by Dr. SPILSBURY. It represented the procession establishing the chaitya itself: a common subject on such monuments. Others exhibit the worship of the sacred tree of BUDDHA:—but the

* Vide infra. † Journal Asiatic Society, vol. III. p. 117.



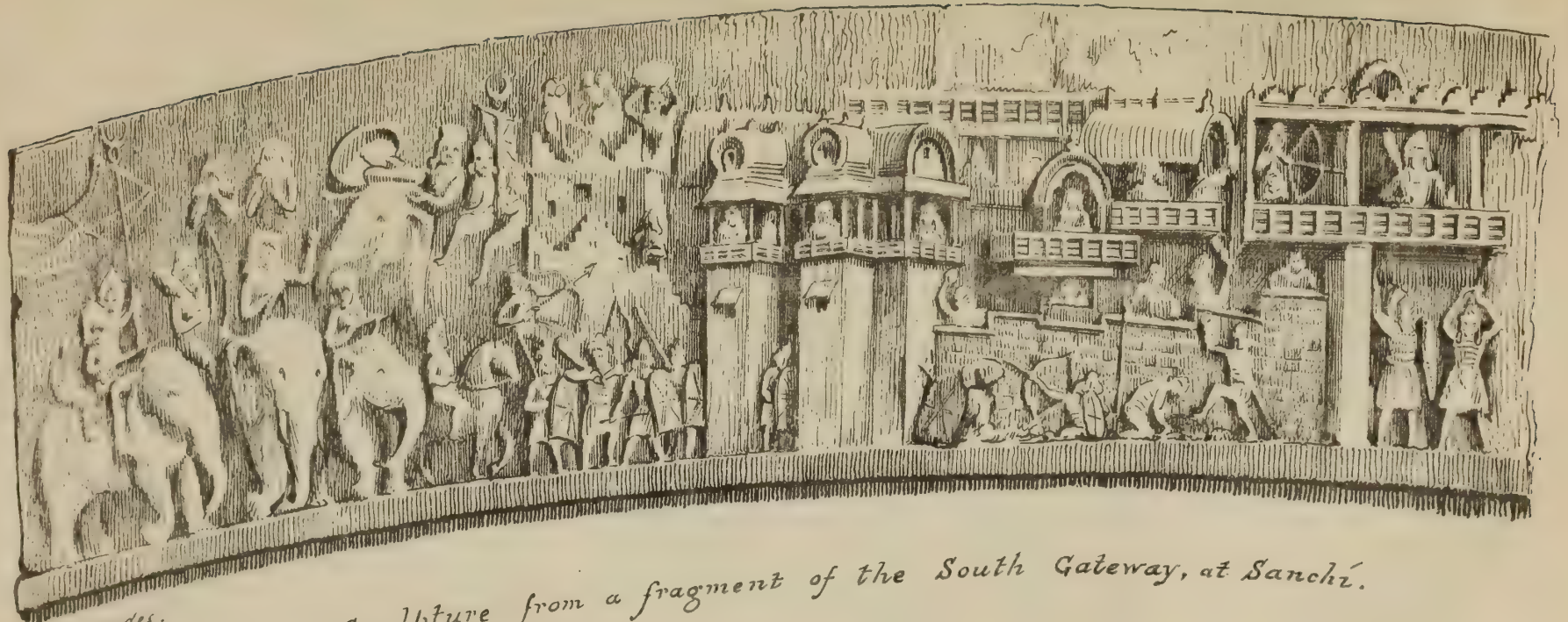
Eastern Gateway of the Sanchi Tope. Bhilsa.



Northern Gate

Eastern Gate

W. Murray des.
J. Prinsep lith.



W. Murray des.
J. Prinsep lith.

Sculpture from a fragment of the South Gateway, at Sanchi.

specimen selected by Captain MURRAY from one of the fallen gateways is more interesting from the costume of the warriors, which is perfectly Grecian. The banners also floating in the wind are extremely curious from the symbol occupying the place of the eagle on them, which the reader will instantly recognize as one of the monograms on the Buddhist series of coins, particularly on the two supposed by Colonel STACY to bear Greek inscriptions*. "These banners," Captain MURRAY writes, "are common, and the warriors bearing shields are in other places attendant upon chariots and horses in triumphal or religious processions."

An architect will admire the combination of elephants in the capital of the northern gate. "The teeth have been extracted or have dropped out, but in all other parts of the building they seem to have been carved in the block. Another capital is formed of a group of satyr's heads with long pointed ears and most ludicrous expressions of grief or merriment."

On a neighbouring hill are some very beautiful Jain temples in a totally different style of architecture. Of these also Captain MURRAY has favored the Society with a sketch, but it would be impossible to do it justice in lithography. It would be well worthy of the Asiatic Society to publish from time to time in England a volume of Hindu architectural remains from the materials in its possession. To this reference could be always made; and those who regarded only the works of art would find a volume to their taste, kept distinct (like the physical volume,) from the graver subjects of the Society's Researches.

The following is Captain SMITH's note accompanying the facsimiles of the *Sanchi* inscriptions, taken by him at the request of Mr. L. WILKINSON to whom I had written on the subject.

"All these inscriptions are found on the colonnade surrounding the building, and generally on the elliptical pieces connecting the square pillars. Though the inscriptions are numerous, I observed but three of any length, and of these two only from which I could hope to get off clear impressions; the third one was extremely obscure from the causes which render indistinct even those which I have copied. The cutting of most of the letters has originally been rough and irregular, and the surface of the stones appears from the first to have been but coarsely chiseled. Time has increased the irregularities of surface, and added to it an extremely hard moss, which overspreads the stones so completely as almost to conceal the letters from observation. I make this last remark, because I have little doubt

* Journal Asiatic Society vol. III. p. 117.

that a search among the fallen columns would detect many inscriptions besides those which my hurried visit allowed of my perceiving.

“There is a striking difference, which I should mention, in the execution of the inscriptions and of the sculpture with which the gateways are covered. The sculpture has all been designed and wrought with the greatest regularity and with uniform divisions into compartments; but the inscriptions are coarsely cut, and are found scattered without reference to the general design upon any stone that the workman’s fancy seems to have led him to. So marked indeed is the inferiority of style in the inscriptions, that it is difficult to believe that they are the work of the same hands which produced the sculpture; and from their situation it is clear that they never formed part of the design of the gates or colonnade on which they are found. They have, on the contrary, more the appearance of being the rude additions of a period later in date than the erection of the building, and of one degenerated in taste and execution. Such are the appearances, but they may still be deceptive, for the inscriptions of the *Allahabad* column are by no means of the careful cutting that might be expected on a pillar so regularly tapered and nicely polished. The preceding remarks regarding the execution of the *Sanchi* inscriptions admit, however, of an exception, in that of the more perfect inscription No. 1; but though in this instance the cutting is clear and well arranged, the inscription itself still seems an irregular addition to the sculpture of the gate.

List of the Inscriptions.

“No. 1. Inscription from the front of the eastern gate. One copy on cloth two on paper.

At first this inscription appeared to me to be the same with that published in the 34th No. of the Journal of the Society, but I soon perceived that it was either altogether a different one, or that the engraved inscription had been copied from an incorrect impression.

No. 2. Inscription from the side of the eastern gate. One copy on cloth; two on paper.

No. 3. A line introduced on the border between two of the compartments of sculpture on the eastern gate.

Nos. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, are from different parts of the colonnade, on which they are disposed without any regularity. They go to no greater length than a line or two; some are only of a few letters.

ED. SMITH.”

Taking the facsimiles in the order in which they are numbered by Captain SMITH himself, I will first describe the principal inscription, which I have carefully lithographed in Plate XXV. It records a money contribution and a grant of land by an agent of the ruling

sovereign CHANDRAGUPTA, for the embellishment of the edifice (or perhaps for the erection of the ornamented gateway) and for the support of certain priests, and their descendants for ever.

The value of a facsimile in preference to a copy made by the eye was never more conspicuous than in the present instance. Turning to the engraving of Mr. HODGSON'S copy in Vol. III. we find his artist has totally omitted all the left hand portion of the inscription which has been injured by the separation of a splinter in the stone ! The initial letter of each line, is, however, distinctly visible on the stone beyond this flaw ; and as not more than four or five letters in each line are thus destroyed, it is not very difficult to supply them, without endangering the sense. This has now been done by the Society's pandit ; and the only place at which he hesitated was in filling up the amount of the donation in the seventh line, which may have been hundreds or thousands or upwards, but could hardly have been units, in a display of regal beneficence. The following is the text as restored by RÁMA GOVINDA, line for line from a transcript made by myself in the modern character. I have endeavoured to add a literal translation.

Transcript of Sanchi Inscription No. 1, in modern Nágarí.

कु [लघुर्मासि] महाविहारशीलसमाधिप्रज्ञागुणभावितेन्द्रियाय वरमपुण्य
 क [ताश्रमान्तर] गाभ्यागताय श्रमणपुङ्गवावसथायार्थसंघाय महाराजाधि
 रा [जश्री] चन्द्रगुप्तपदप्रसादाप्यायितजीवितसाधनञ्जुजीविसत्यरूपसद्भाव
 वृद्धि [मनुदिनं] प्रख्यापयन्अनेकसमरावाप्तविजयशस्यताकःआकुलिदर्शन
 षु [कारिजनचे] प्रथदण्डेन पुत्रोऽसुकादेवमजनादभङ्गासुकरातिःराजकुलसूत्रैःक्री
 तप [दप्रदे] शे इक्षरवासकपञ्चमन्देया प्रणिपत्य ददाति पञ्चविंशतिश्च दीना
 रस [हसंशनपदं] यदद्वैतं महाराजाधिराजश्रीचन्द्रगुप्तस्य दवराज इति प्रि
 याना [न्तरप्रजाप्री] तस्य सर्वगुणसम्यक्तय यावच्चन्द्रादित्यौ तावत् पञ्चभित्तवा भुञ्ज
 तां रत्नगट [हंप्रदी] पकोज्वलितं सम वा परार्द्धात् पञ्चैव भित्तवो भुञ्जतां रत्नगटहप्र
 दीपकं [इतिप] दंतत् प्रहृतं य उच्छिन्द्यात्तुम ब्रह्महत्यया संयुक्ताभवत् पञ्चशसान
 न्त्यैरिति सं ⊕ ≡ भाद्रपद दिक् ।

५ १ + १ ० १ १ ५ १ ०

Translation.

“ To the all-respected Sramanas, the chief priests of the *ávasath* ceremonial*, who by deep meditation have subdued their passions, the champions (sword) of the virtues of their tribe ;—

* *आवसथ*, a fire temple, or place where sacrificial fire is preserved (WILSON'S Dictionary) ; ‘also a particular religious observance.’ The latter is preferable, as the fire-worship is unconnected with the Buddhist religion.

The son of AMUKA, the destroyer of his father's enemies*, the punisher of the oppressors of a desolated country, the winner of the glorious flag of victory in many battles, daily by his good counsel gaining the esteem of the worthy persons of the court, and obtaining the gratification of every desire of his life through the favor of the great emperor CHANDRAGUPTA ;—having made salutation to the eternal gods and goddesses, has given a piece of ground purchased at the legal rate ; also five temples, and twenty-five (thousand ?) dinárs ; (half of which has been spent for the said purchase of the said ground,) as an act of grace and benevolence of the great emperor CHANDRAGUPTA, generally known among his subjects as Deva rája (or Indra).

As long as the sun and moon (shall endure,) so long shall these five ascetics enjoy the jewel-adorned edifice, lighted with many lamps. For endless ages after me and my descendants may the said ascetics enjoy the precious building and the lamps. Whoso shall destroy the structure, his sin shall be as great, yea five times as great as that of the murderer of a brahman.—In the *Samvat* (or year of his reign ?) ३, (in the month of) *Bhádrapada*, the tenth (day.)”

There are two or three points in this document, if I have rightly interpreted it, of high interest to the Indian antiquarian.

1st. It teaches us that the current coin of the period was entitled *dinár*, which we know to be at the present day the Persian name of a gold coin, although it is evidently derived from the Roman *denarius*, which was itself of silver ; while the Persian *dirhem* (a silver coin) represents the *drachma*, or dram weight, of the Greeks. The word दीनार is otherwise derived in the Sanskrit dictionaries†, and it is used in books for ornaments and seals of gold, but the weight allowed it of thirty-two *ratis*, or sixty-four grains, agrees so closely with the Roman and Greek unit of sixty grains, that its identity cannot be doubted, especially when we have before us the actual gold coins of CHANDRAGUPTA (didrachmas) weighing from 120 to 130 grains, and indubitably copied from Greek originals in device as well as weight,

2nd. We have a positive date to this inscription—but how shall we read it? The day of the month is plain, “ *Bhádrapada dik*” in letters, the tenth (δεκα) of *Bhádrapada* (hod. Bhadoon.) It is in a form somewhat different from ordinary inscription dates, which, if founded on the luni-solar division of the year, necessarily allude to the light

* This epithet is doubtful : the pandit has supplied a letter क to make it intelligible शरभङ्गामु(क)रातिः

† दीन a pauper and द् to go—what is given to the poor! WILSON'S Dictionary.

or the dark half of the lunation, *sudi* or *badi*. Further, in them the term *Bhádra* is generally employed for the name of the month, while *Bhádrapada* is usually applied to the *nacshatra* or lunar asterism: I cannot, however, insist on any inference hence, that this mode of reckoning was prevalent at the time of our inscription,) because the final *a* should be long, and the word *purva* or *uttara* should have been affixed to distinguish which mansion of the name was intended;) but only that the shorter term *Bhádra* had not come into use for the month. The year might be made the theme of still more prolific speculation. Taking the letter ॐ for *Samvat*, we have a circle inclosing a cross and three horizontal dashes to the right, $\text{⊕} \equiv$. This might be plausibly construed into 1000 and 3; or 403;—or one *chakra* of the *Jovian* or *Vrihaspati* cycle of 60 years plus 3 years; and arguments might be adduced in support of all these theories, with exception perhaps of the last; for by the Tibetan account the Jovian cycle was not introduced into India earlier than the 9th century. But I rather prefer what appears to me a more simple interpretation, viz. that $\text{ॐ} \text{⊕}$ stand for *Samvat*, and \equiv for three quarters,—this being the practical mode of expressing quarters in Indian numeration. *Samvat* we find every day to be used in the oldest inscriptions for the year of reign,—and it is well known that the Hindus do not reckon a year until it is passed. Supposing then that CHANDRAGUPTA made this grant through his agent the son of AMUKA, in the first year of his reign, say in the tenth month, there would be no other way of expressing the date in the Hindu system than by saying “ $\frac{3}{4}$ year (being elapsed).” I offer this conjecture with diffidence, and invite the attention of orientalists to the curious point, with full assurance that there is no uncertainty in the reading of the facsimile, at this place.

The second inscription, which Captain SMITH states to be situated on the side of the same, or eastern, gate-post, has evidently been cut upon the stone after it was erected; as otherwise the precaution would have been taken of smoothening and polishing the surface for the better reception of the writing. It is, on the contrary, so slightly scratched that in the three facsimiles thus carefully taken, it is hardly possible in many places to distinguish between the letter marks and the natural roughnesses of the stone. The lithograph of it attempted in Plate XVI. was most impartially taken before any attempt had been made to read it, and on comparing it with the transcript in modern Nágari, as subsequently modified and corrected, many instances will be perceived in which my eye has been induced

* Captain CUNNINGHAM suggests 475, the $\frac{3}{4}$ being applicable rather to the century.